

CONSTITUTION AND BY-LAWS OF MABANA CHAPEL

PREAMBLE

The name of this church shall be the Mabana Chapel, of Camano Island, Washington. The Mabana Chapel is a non-denominational, fundamental Bible Church and shall remain as such. We, the members of said church, do ordain and establish the following Articles to which we voluntarily submit ourselves.

ARTICLE I – PURPOSE

The purpose of this church is to be a lighthouse in this community and to the uttermost part of the earth.

- A. By the preaching of the gospel of the Lord Jesus Christ.
- B. By the faithful teaching of all the doctrines in the Word of God to the edification of the believers (Col. 1:28; Eph. 4:11-16).
- C. By creating and cultivating an interest in and a devotion to missions at home and abroad (Matt. 28:18-20).
- D. By sustaining meetings for public worship, for prayer, for Bible study, for evangelism, and for the development of the Christian life (Heb. 10:25).

ARTICLE II - DOCTRINE¹

Section 1 - The Holy Scriptures

We believe that the sixty-six books commonly associated together in the Old and New Testaments of the Protestant Bible are canonical and were written under the inspiration and guidance of the Holy Spirit (II Timothy 3:16,17; II Peter 1:20,21). We further believe that the Holy Spirit has guided and protected the transmission of these Scriptures from the origin to the present time (Isaiah 55:11; Matthew 24:35); and that they constitute the only rule of faith and practice binding upon Christians (John 8:31,32; 15:7; I John 2:3-7).

Section 2 - The Godhead

We believe in one God, eternally existing in three Persons: The Father, The Son, and The Holy Spirit, known as the trinity - co-equal in power and glory, identical in their essential nature, attributes, and perfections (Deut. 6:4; John 10:30; II Corinthians. 13:14).

Section 3 - Man's Creation and Fall

We believe that man was created in the image and likeness of God; but that in Adam's sin the race fell, inherited a sin nature and consequent alienation from God, and came under the judicial sentence of death (Genesis 1:26,27; Romans 3:22, 23; 5:12; Ephesians 2:1-3,12).

Section 4 - The Person and Work of Christ

We believe that the Lord Jesus Christ, The Son of God, became Man, without ceasing to be God, having

¹ The entirety of this article comprises the Mabana Chapel *Statement of Faith*.

been conceived of The Holy Spirit and born of the Virgin Mary, in order that He might reveal God and redeem sinful man. We believe that the Lord Jesus Christ accomplished our redemption through His death on the cross as a propitiatory and substitution sacrifice, and that our redemption is made sure to us by His resurrection from the dead in the identical, though glorified, body in which He was crucified (I John 1:1,2,14; Luke 1:35; Romans 3:24,25; I Peter 2:24; Ephesians 1:7; I Peter 1:3-5). We believe that the Lord Jesus Christ is now in heaven, exalted at the right hand of God and Father, where as High Priest for His people, He fulfills the ministry of Representative, Intercessor, and Advocate (Hebrews 7:24,25; 9:24; Romans 8:24; I Timothy 2:5; I John 2:1,2).

We believe in the personal, bodily, imminent and premillennial coming of the Lord Jesus Christ for His redeemed ones; and in His subsequent return to earth to set up His kingdom (I Thessalonians. 4:13-18; Zechariah 14:4; Revelation 20:6).

Section 5 - The Person and Work of The Holy Spirit

We believe that the Holy Spirit, the third Person of the Godhead, in the present age indwells all believers in the Lord Jesus Christ; baptizes them into the body of Christ; seals them unto the day of redemption; empowers believers for witnessing; and that every believer is commanded of God to be continually filled with the Holy Spirit (Romans 8:9; I Corinthians 12:12-14; Ephesians 1:13,14; Acts 1:8; Ephesians 5:18-20).

Section 6 - The Doctrine of Salvation

We believe that salvation is by grace through faith, and not of works (Ephesians 2:8,9). All three members of the Trinity are involved in our salvation.

- A. God the Father planned it as He sovereignty chose some, apart from any foreseen human merit or response, to be recipients of His grace from before the foundation of the world. God's election does not negate man's responsibility to believe, the Christian's responsibility to freely offer the gospel to every person, or the fact that God desires salvation to all men (John 1:12,13; John 6:37,44,65; Acts 13:48; Ephesians 1:3-5; II Timothy 1:9; I Timothy 2:3,4).
- B. God the Son provided it by His substitution death for our sins and His resurrection from the dead. As a result God has been propitiated and the believer is redeemed and reconciled (I Corinthians 15:18-21).
- C. God the Spirit applies it by convicting men of sin, by giving them faith to believe, and by causing them to be born again (John 16:7-11; Ephesians 2:8,9; John 3:1-7).
- D. Man receives it by faith, believing that Jesus Christ died for our personal sins, was buried, and bodily arose from the grave as the living Savior (I Corinthians 15:1-7) -- the result being that man possesses eternal life, having been saved from a literal hell (I John 5:11,12).

Since salvation is by grace, it is impossible for any believer to lose his salvation (John 10:27-29; Ephesians 1:13,14; I Peter 1:3-5; Romans 8:35-39).

Section 7 - The Doctrine of The Church:

- A. **The Universal Church** - We believe that the universal church, the Body of Christ, is comprised of all believers from the Day of Pentecost to the "Rapture." At the point of salvation every believer was baptized into the Body of Christ and received spiritual gifts for service (Acts 1:5; Acts 2:33-47; I Corinthians 12:11-13).

- B. **The Local Church** -The local church is an organized group of born-again, spiritually baptized believers in a particular place who meet to observe the ordinances, to worship God, to edify the saints and to fulfill the great commission. The ordinances are Baptism by immersion and the Lord's Supper - both of which are symbolical. Every believer is responsible to use his spiritual gifts to edify the Body of Christ (Acts 2:41,42; Acts 8:35-39; I Corinthians 11:23,24; Ephesians 4:11-16).

Section 8 - The Eternal State

We believe that heaven is real and that the redeemed will enjoy real, physical, and eternal life dwelling with the Lamb (John 14:1-3; I John 3:2; Philippians 3:20,21; Revelation 21:1-5; Revelation 19:9).

We believe that the fate of those who reject God's grace is eternal death, and they will be "cast into the lake of fire" (John 3:16; Romans 6:23; Revelation 20:12-15).

Section 9 – Civil Government

We believe that governmental authorities are the ministers of God, to be terrors of evil, and to allow us to live a quiet and peaceful life; that they are to be prayed for, honored and obeyed except in things contrary to God's Word (Daniel 6:10; Acts 5:29; Romans 13:1-7; 1 Timothy 2:2).

Section 10 – Sexual Immorality:

- A. We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman. We believe that any form of homosexuality, lesbianism, bisexuality, bestiality, incest, fornication, adultery, and pornography are sinful perversions of God's gift of sex. We believe that God disapproves of and forbids any attempt to alter one's gender by surgery or appearance. (Gen. 2:24; Gen. 19:5, 13; Gen. 26:8-9; Lev. 18:1-30; Rom. 1:26-29; 1 Cor. 5:1; 6:9; 1 Thess. 4:1-8; Heb. 13:4)
- B. We believe that the only Scriptural marriage is the joining of one man and one woman. (Gen. 2:24; Rom. 7:2; 1 Cor. 7:10; Eph. 5:22-23)

Section 11 – Lawsuits Between Believers

We believe that Christians are prohibited from bringing civil lawsuits against other Christians or the church to resolve personal disputes. We believe the church possesses all the resources necessary to resolve personal disputes between members. We do believe, however, that a Christian may seek compensation for injuries from another Christian's insurance company as long as the claim is pursued without malice or slander. (1 Cor. 6:1-8; Eph. 4:31-32)

ARTICLE III – COVENANT

Having been led by the Spirit of God to receive the Lord Jesus Christ as our Savior; and on profession of our faith, we do now, in the presence of God and this assembly, most solemnly and joyfully enter into covenant with one another as one body in Christ.

We engage, therefore, by the aid of the Holy Spirit, to walk together in Christian love; to strive for the advancement of this Church in knowledge, holiness and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline, and doctrines; to contribute cheerfully and regularly with tithes

and offerings to the support of the ministry, the expense of the Church, the relief of the poor, and the spread of the gospel throughout the world.

We also engage to maintain family and personal devotions; to educate our children in the Christian life; to seek the salvation of our kindred and acquaintances, to walk circumspectly in the world; to be just in our dealings, faithful in our engagements, and exemplary in our efforts to advance the Kingdom of our Savior, conducting our lives in moderation -- all to the glory of God (I Corinthians 10:31).

We further engage to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feelings and courtesy in speech; to be slow to take offense, but always ready for reconciliation and mindful to the ways of our Savior to secure it without delay.

ARTICLE IV – ORDINANCES

We recognize and practice two ordinances: namely, Baptism and the Lord’s Supper. We believe both of these privileges are for believers only.

Section 1 – Baptism

We believe that baptism is an ordinance of the Lord Jesus to be followed by every believer as a sign of his fellowship with the death and resurrection of Christ, of remission of sins, and of his giving himself up to God to live and walk in newness of life (Matthew 28:19,20; Acts 8:35-39; Romans 6:3,4).

Section 2 - The Lord’s Supper

The ordinance of the Lord’s Supper shall be held once a month or more often as the elders may designate. Its administration shall be in the charge of an elder. We believe that the Lord’s Supper is an ordinance of Jesus Christ to be observed by His bride, the Church “until He comes again.” It is in no sense a sacrifice, but is designated to commemorate His death, to confirm the faith and

other graces of Christians, and to be a bond, pledge and renewal of their communion with Him, and of their church fellowship (I Corinthians 11:17-34).

ARTICLE V – LEADERSHIP

The administration of this church is vested in its elders, administered through a board of elders with voluntary input and council from the church members, recognizing in all matters the headship of our Lord Jesus Christ as defined by His Word and through the Holy Spirit.

Section 1 - Meetings:

A. Devotional Meetings:

1. The church shall meet regularly each Sunday for worship, fellowship, and for the teaching and discussion of God’s Word; the Bible; the entire council of God.
2. The church shall seek to meet weekly for prayer, fellowship, and Bible study.

B. Business Meetings:

1. The annual business meeting shall be held in January each year for the purpose of receiving the annual reports, announcing the appointment of people to various ministries, including leadership, and the transaction of such other business as is appropriate to the meeting. If circumstances bring about the need for additional such meetings throughout the year, they will be called by the Board of Elders in conjunction with the council of the members.
2. Special meetings may be called by the Board of Elders.
3. All business meetings must be preceded by public announcements at two Sunday morning services prior to said meetings. Emergency meetings may be called by the Board of Elders with 24-hour notice to the members.
4. The Business meetings and their discussion shall be directed by one of the elders to facilitate the free flow of communication, information and council.

Section 2 - Fiscal Year

The fiscal year of the Church shall begin as of February 1, and end on January 31 of each year.

ARTICLE VI - MEMBERSHIP

Section 1 - Recognition of Members

- A. **Qualifications:** We endeavor to recognize and function according to a Biblical definition of church membership rather than a man-made definition. As such, we recognize all true saints as members of the body of Christ, the Church. We recognize this according to their spiritual birth and their baptism into the body by the Holy Spirit the moment they are born from above by the Spirit (I Corinthians 12:12,13; John 3:3-8).

By this new birth, and not according to human voting, we are members of the body of Christ, the Church; and by this new birth, rather than human voting, we are members of one another. The new birth brings a spiritual union with all others who have experienced the new birth (I Corinthians 12:12-14,20,27; Romans 12:4,5; Ephesians 4:3,25; 5:30).

In conjunction with the new birth God has gifted and spiritually enabled each member to first minister within the body to the other members and thus to the world. The giftedness and spiritual enablement we each have is according to God's will and not our own. Our placement and function within the Church is also according to God's will and not our own (I Corinthians 12:11,18,24,28; I Corinthians 12:4-30; Romans 12:3-8; Ephesians 4:11,12).

Based upon the new birth, the spiritual gifting of God, and God's sovereign placement of each member within the body, it is each members responsibility not only to recognize their membership within the body of Christ, the Church, but to join with a local body of Christ, a church, in order to live out in the context of a local fellowship their giftedness and placement within the body. By entering into the spiritual and relational flow of a local fellowship a believer will discover over time their giftedness and placement within the body which God accomplished for them the moment they were saved.

Each member will be recognized by the church according to what God has wrought within them, according to the work He has done and how the Bible defines that work rather than according to any human definitions. Therefore, God will get the glory, honor, and thanksgiving for what He has done in an individual believer rather than allowing human definitions from obscuring or hindering the full expression of the work of God in the believer to the whole church. No true member of the body of Christ can be considered a non-member or hindered in exercising their giftedness within the body based upon human legalisms or definitions. To hinder such expression would be resistance to God and the work He has accomplished in the believer and His placement of them within the Body.

Therefore, to be recognized as a member, one must have believed in and received Jesus Christ (John 1:12); experienced the new spiritual birth in Christ (John 3:3-7), and have shown evidence in one's life of the new birth over a sufficient period of time for the rest of the church, especially the leadership, to be confident that the person is truly saved. The period of time mentioned might be different for each person because each person manifests the evidence of salvation (I John 1-5) differently, or at a different rate of growth. The period of time for discerning the evidence of salvation is needed because we presently live in a society in which many people claim to be Christian but do not evidence the fruit or spiritual awareness of a genuine believer.

For Mabana Chapel, this period applies to people who have just come to Jesus Christ as well as people who attend the church after having attended other churches or after having known Jesus Christ for a longer period of time. I John says lay hands on no man quickly, and we simply need this time period to be assured of a person's true salvation and actual belief system before allowing them a place of influence within the church.

- B. **Receiving Members:** Every person who has received Jesus and shows evidence in their lives of the new birth will be considered a member; but it is a reality that not every believer in Jesus progresses spiritually. As a result, some do not exhibit the grace, wisdom, and fruitfulness which a growing (transforming) Christian deepens in and lives out over the years. As a result, they remain unqualified for key positions of influence and leadership within the church. It is the responsibility of the elders to discern such things. Though every believer is recognized as a member, not every believer will be recognized as qualified for a place of leadership, teaching, or influence within the church (Acts 6:3; 1 Tim 3:1-12; Titus 1:5-9; I Peter 5:2-3). All that is needed for new believers in Christ and those who join us in fellowship from somewhere else is a period of time for us to be assured of their salvation and sincerity in spiritual growth. For the three categories of people just mentioned, there will come a time when they are recognized not only as members, but as qualified to serve within the church. After whatever time period is necessary to be assured of their true salvation, and before they take up a place of influence within the church there will be a question and answer type of meeting with the elders. Depending on the results of the meeting, the person will be approved and encouraged to serve within the church according to how God has gifted them and placed them within the body.
- C. **Duties of Members:** Members should honor and esteem their Church leadership, pray for them daily, and assist them in carrying out the program of the Church. They will endeavor to preserve the unity of the Church, and if at any time they find themselves opposed to the fundamental doctrines of this Church (as stated in Article IV) they will not seek to disrupt its fellowship, but will quietly withdraw from its fellowship. Every member of the Church is expected to regularly

attend its meetings, to serve in its ministries, to guard its good name in the community, and contribute regularly to its expenses.

- D. **Removal from Fellowship:** A member can be removed from fellowship by agreement of the elders in consultation with, if necessary, the deacons and other members if:
1. The member has moved; joined with a different church or fellowship; or requested termination of fellowship; or disciplinary action regarding his actions, testimony, beliefs, or teaching is required. In such case the elders shall discuss with the individual the problems involved and he or she shall be given opportunity to present his or her case before the elders. If he or she will not meet with the elders, or if the problems involve false teaching, unrepentant sinful behavior or practice, or stirring discord among the brethren and there is no resolution then the person shall be removed from the fellowship of the church according to Biblical teaching (Matthew 18:15-19; Romans 16:17; I Corinthians 5:1-13).
 2. A member who is absent from church involvement to such an extent that the elders conclude they are not in the relational and spiritual flow of the church can be questioned as to what their intentions are and where their heart is. If the elders conclude they are not within the relational and spiritual flow of the church and have no desire to be, they are still free to attend as often as they desire but they will not be considered for any form of church leadership, teaching position, or other place of influence within the church.

E. **Membership Rolls:**

1. **Directory Listing:** The church directory shall function as a list of those who are members of the church. If a person or family becomes uninvolved for whatever reason, and we are convinced they will not become re-involved, their names shall be dropped from the directory.
2. **Voting Privilege:** If the elders think it wise to poll the church on a given issue, after explanation and discussion they are free to receive a vote. The vote shall be advisory in nature and non-binding. Any person who has been in the relational and spiritual flow of the church long enough to be deemed a genuine member of the body of Christ, and is in good standing in the church, will have the privilege of giving council and input by way of an advisory vote along with it's attending discussion.

ARTICLE VII - OFFICERS, TEACHERS, AND BOARDS

Section 1 – Members in Good Standing

All officers and teachers shall be members in good standing. They shall have been involved in the relational and spiritual flow of the church long enough for the elders to be confident of their ability, giftedness, and character qualifications for the positions they will hold. All officers, teachers, special boards and or committees shall be appointed by the elders in consultation with the deacons and other members as might be appropriate.

All those volunteering for and appointed to a place of service and/or leadership shall be consulted with concerning their duties. All officers shall assume office on February 1, except as otherwise noted. The elders have the authority, if there is sufficient Biblical cause according to Biblical principals, to remove an officer, or teacher, or fellow elder, if necessary. Officers or teachers may resign from their positions temporarily or permanently in consultation with the elders.

Positions of leadership, teaching and/or influence within the church shall be filled with qualified people. Positions will not be filled just for the sake of filling positions. If a qualified person cannot be found to fill a position then the position shall remain empty until a Biblically qualified person can be found.

Section 2 – Elected officers and Boards

The elected officers and boards of the Church are:

- A. **Board of Elders:** The New Testament churches were led by elders (I Timothy 5:17; Hebrews 13:17; I Peter 5:2; I Thessalonians 5:12,13; Titus 1:5). At Mabana Chapel there will be a Board of Elders. The Board will consist of however many men are qualified and desire to serve as elders (I Timothy 3:1-7). Because being an elder involves, among other things, the gift of teaching, a spiritual ability bestowed for life, elders will remain elders as long as they remain qualified and desire to continue to serve unless they resign. Because the New Testament reserves the role of spiritual leadership for men (I Timothy 2:12), women may not serve as elders.

The pastor will also function as an elder and be a member of the Board of Elders. Biblically, there is no difference between the terms, “elder,” “shepherd,” “overseer,” “pastor.” Thus, distinguishing between a “pastor” vs. “elder” goes counter to the Biblical model. However, culturally and constitutionally, the term pastor has come to designate a person who is funded by the church, most usually on a full-time basis, and acts as the most experienced elder serving as the focal point for spiritual leadership among the congregation. We are free to continue to use the term “pastor” for those elders who are funded by the church and are the most experienced. However, we will not use the term pastor in the sense of one elder having authority over the other elders, nor will the elders function in this manner.

When it comes to meetings of the elders where decisions are to be made, each elder will have a single vote. Though a less experienced elder might give great consideration for the views of one more experienced, no single elder will dominate or have authority over the other elders. Nor will one elder completely dominate the teaching from the pulpit. Although it’s possible to have a more experienced elder as a primary teacher, and though those funded by the church will have more time for preparation and teaching, the pulpit will be shared among the elders as the elders see fit to distribute the pulpit time.

The elders shall have oversight of the church. Among other things they will shepherd the church, teach the church, help foster an environment within the church of spiritual freedom, grace, and truth; an environment within which the members can grow into their God-appointed roll within the church. They will strive to be spiritually vigilant in guarding the church against false teaching, false brethren, those who would cause dissension or bring open shame to the Gospel or the church through blatant and open sin, and against those who would sneak in unawares, spy out our liberty and bring us into bondage.

The duties of the Elders are as follows:

1. They shall assist in the ministering of the ordinances of the Church, and shall make the necessary provisions for same.
2. They shall be expected to visit the sick and sorrowing of the membership, and endeavor to remedy any spiritual weakness in the lives of members.

3. They shall be responsible for filling the pulpit or securing pulpit speakers.
 4. The board shall each year at the annual meeting appoint or re-appoint from its members a corporation agent to represent the Church corporation as required by the State of Washington.
 5. They shall represent the Church in all legal matters, holding title to the Church properties on behalf of the Church, and shall have authority over the uses to which the church building may be put.
 6. They shall take charge of all matters pertaining to the calling of an ordination council, and act for the Church in the ordaining of men to the gospel ministry.
 7. They shall interview persons seeking a place of service, influence, or teaching within the church.
 8. They shall handle all disciplinary problems and make the necessary communications to the Church.
 9. In the event of a vacancy in any office, board, or position of service or teaching, the Board shall be the appointing committee to fill such positions and such positions shall be filled only if Biblically qualified people are available and willing.
 10. The Board may appoint such officers or committees necessary for the efficient operation of the Church. No organization shall be formed or considered a part of the Church activities before the sponsors have submitted their plans to this Board for approval. All individual boards and committees shall incur expenses or distribute funds only as authorized by this Board.
 11. The Board shall not obtain any loan, encumber with mortgage, buy, sell, or transfer any real property - except with the input of the membership. No expenditure of money for maintenance, remodeling or any given project or item in excess of \$1,000.00 shall be entered into without the input of the membership.
 12. The Board of Elders shall be ultimately responsible for the appointment of people to all positions of leadership, service, teaching, and influence within the Church. They will seek input, wisdom, and council for fulfilling this responsibility from those within the spiritual and relational flow of the church when appropriate.
 13. The Board of Elders will present an Annual report of activities at the annual meeting.
- B. **Board of Deacons:** Deacons shall be appointed within the Church by the Board of Elders with the input and council of church members when appropriate. Deacons shall meet the Biblical qualifications of a deacon as defined in I Timothy 3:8-13. The Biblical distinction between the role and function of deacons verses elders as defined in I Timothy 3:1-13 shall be recognized and carried out. Deacons, based on the very meaning of the word, are to be servants to the church. The primary difference in qualifications between elders and deacons as defined in I Timothy 3:1-13 is that elders must be able to teach, hence, they must have the gift of teaching; where as this is not required for deacons. Where as elders are to, primarily, teach and spiritually shepherd the church, deacons are to, primarily, serve in more material ways, as modeled in Acts 6:1-6 in the contrast in service between the apostles and Stephen and his fellow appointees who served tables. Deacons, then, are to minister to the saints by, primarily, taking care of the more physical aspects of their needs. These could include house repairs, car repairs, needs that are from old age, providing transportation etc. This also includes overseeing the care of the church building and

grounds involving maintenance, repairs, additions, and needed changes.

There will be great latitude and freedom in this service yet within the bounds of the oversight of the elders.

I Timothy 3:10 says that these men must first be tested. Such a test would include examining whether their heart really is with the church, if they meet the requirements as described in I Timothy 3:8-13, if they have no major doctrinal differences with the church, if they have the disposition of heart, temperament, gifts, and abilities to serve the material needs of the saints and if they have a willingness and sense of God's calling to do so. Such a test shall be conducted by the elders by interview, by ongoing observation, and by input from other saints when appropriate. Since the giftedness of deacons is lifelong, they can continue as deacons as long as they remain qualified and desire to serve.

- C. **Moderator:** For each business meeting a moderator shall be appointed by the elders.
- D. **Deaconesses:** Shall be appointed by the elders. They shall be women deemed by the elders to have the spiritual qualifications of maturity as listed in I Timothy 3:11 and other applicable scriptures. They shall help assist in the various needs that arise among the saints as well as help in preparing for communion.
- E. **Church Treasurer:** Shall
 1. Pay all approved bills.
 2. Keep clear, permanent and accurate record of all receipts and disbursements.
 3. Balance accounts and bank statements.
 4. Give reports annually to the church and periodically to the elders as might seem needed.
 5. Make Treasurer's books available at any time to the Board of Elders and submit the same for audit at least once a year as directed by the Board of Elders.
- F. **Financial Secretary:** Shall
 1. Receive and bank funds.
 2. Make weekly reports of the deposits to the Church Treasurer.
 3. Keep a confidential record of individual giving through checks or offering envelopes.
 4. Give each member an annual report of their giving.
- G. **Church Secretary - Clerk:** Shall
 1. Take the minutes at all Church business meetings.
 2. Be prepared to read the minutes at all Church business meetings.
 3. Help with maintaining a church directory
 4. Sign all legal documents along with Chairman of the Board of Elders and all checks when Treasurer is absent.
- H. **Sunday School Superintendent:**
 1. Oversees the Sunday school curriculum.

2. Administrates Vacation Bible School.
3. Oversees all additional children's ministries.

I. Elected Officers:

1. Deacons
2. Deaconesses
3. Treasurer
4. Financial Secretary
5. Church Secretary - Clerk
6. Sunday School Superintendent

ARTICLE VIII - PASTOR:

Section 1 – Qualifications

The qualifications of the Pastor shall be in accordance with I Timothy 3:1-7. He shall have the general oversight of the spiritual life, regular service and ministration of the ordinances of the Church.

- A. The Pastor shall be appointed by the elders, assisted by the council and input of those members who are deemed to be in the spiritual and relational flow of the church.
- B. The Pastor shall be called for an indefinite period of time. He shall serve until his office is terminated by death, resignation, or request of the Elders.
- C. The pastoral relationship may be dissolved by either party by giving sixty (60) days written notice, or less with mutual consent.
- D. The Pastor shall subscribe to the Church Constitution.
- E. He shall act as *ex-officio* chairman of the Board of Elders and membership meetings, and shall be an *ex-officio* member of all boards and committees.

Section 2 - Pastor's Duties:

- A. He shall oversee the total Church program, assisted by the Elders.
- B. He shall oversee the preaching and teaching ministries.
- C. He shall oversee the visitation and evangelism ministries.
- D. He shall oversee the administering of the ordinances of Baptism and the Lord's Supper.

ARTICLE IX - CHURCH STAFF:

- A. All paid staff will be approved by the Church upon recommendation by the Board of Elders.
- B. All voluntary staff will be approved by the Board of Elders.
- C. All staff will be under the supervision of the Board of Elders.

D. All staff will be given a job description.

E. All the staff benefits will be recommended annually by the Board of Elders.

ARTICLE X - LICENSING AND ORDINATION:

Section 1 - Licensing of Ministers:

Any member who, in the judgment of the Church, gives evidence by his Christian life, zeal, and aptness to teach, that he is called of God to the work of the ministry - after having preached in the hearing of the Church - may be given a license to preach the Gospel of Jesus Christ as approved by the Elders.

Section 2 – Ordination:

If the Church, the Elders with members input, decide that a preacher possesses the scriptural qualifications and training for full ordination, the matter is in the hands of the Board of Elders to call a council of ministers and lay members to examine the candidate, to which council the propriety of ordination shall be referred. After receiving a favorable report from the council, the Board of Elders shall consider the time and place for the ordination service.

ARTICLE XI – AMENDMENTS

This Constitution may be amended by the Elders with member input, provided the proposed amendment has been read to the members present at regular services on two Sundays prior to the called meeting, and provided an exact copy of the amendment has been posted conspicuously in the Church two (2) Sundays immediately preceding said meeting.

ARTICLE XII – DISSOLUTION

In the event of the dissolution of this corporation, or in the event it shall cease to carry out the objects and purposes herein set forth, all the property and assets of the corporation shall go and be distributed to such non-profit and religious or charitable corporations as may be selected by the officers of this corporation, and in no event shall any of the assets or property of this corporation, or the proceeds thereof, in the event of dissolution, go or be distributed to members for the reimbursement of any sum subscribed, donated or contributed by such members.

ARTICLE XIII – AFFILIATION

In the event a division shall occur within the corporation of Mabana Chapel, the personal and real property of this corporation shall belong to that portion thereof which adheres to the doctrines and precepts of the Bible, the *Statement of Faith* of Mabana Chapel, and the articles and by-laws of the church constitution.

ARTICLE XIV – FACILITIES

The facilities and property of Mabana Chapel may only be used for activities which conform with the Mabana Chapel *Facility Use Policy* and which are deemed by the board of elders to be compatible with the purpose and beliefs of the church, as set forth in the *Statement of Faith* of Mabana Chapel, and the articles and by-laws of the church constitution.

ADOPTED this _____ day of _____, _____.

RECORD OF CHANGES MADE

| DATE | DESCRIPTION |
|-----------|---|
| 01/17/16 | <p>At the general recommendation of the Christian Law Association², and after review with the church membership at the annual business meeting of January 17, 2016, elders Greg Summers and Tony Garland amended the constitution as follows.</p> <p><i>ARTICLE XIV – FACILITIES</i>, was added as follows:</p> <p>The facilities and property of Mabana Chapel may only be used for activities which conform with the Mabana Chapel <i>Facility Use Policy</i> and which are deemed by the board of elders to be compatible with the purpose and beliefs of the church, as set forth in the <i>Statement of Faith</i> of Mabana Chapel, and the articles and by-laws of the church constitution.</p> |
| 1/19/2014 | <p>At the general recommendation of the Christian Law Association³, and after review with the church membership at the annual business meeting of January 19, 2014, elders Greg Summers and Tony Garland amended the constitution as follows.</p> <p><i>ARTICLE II – DOCTRINE</i>, was amended to to add two new sections: <i>Section 10 – Sexual Immorality</i>; and <i>Section 11 – Lawsuits Between Believers</i>.</p> |
| 1/27/2008 | <p>Amendment approved by unanimous vote of 7 members present.</p> <p>Changes include the addition of elders as described in 1 Timothy 3:1-7, and encompasses the terms “elder,” “shepherd,” “overseer,” or “pastor.” These changes describe the duties as such, and distinguish between an elder and a deacon.</p> <p>Additional changes include the description and definition of a church member, with the understanding that membership in the body of Christ is determined by God and occurs at the point of baptism by the Holy Spirit. Upon evidence that a person is born again by the Holy Spirit, they are considered members and may be plugged into the role or roles that they are gifted to provide.</p> |

² www.christianlaw.org/cla/

³ www.christianlaw.org/cla/